along in impetuous torrents ; the opposition offered has i
them into turbulence, but has not been able to stern their pro-
gress — nay, it may only have been the means of imparting to
them a greater and more irresistible rapidity. Of this descrip-
tion have been almost all the great movements for good — -
religious, political, or social — which have stirred society. As
these streams make progress, all opposition vanishes in the sense
of the utter hopelessness of the effort to oppose them ; and they
at length sweep along amidst wide-spread fertility, which they
enricli and adorn — would we had not to add, often without the
purity and energy which once they had, and at last they lose all
separate existence as they expand themselves, and are absorbed
among other influences, as in* a great circumambient ocean.

It is also curious to observe how, by an exquisitely balanced
system of counterpoises, these two elements are rendered much
the same in all ages of the world, at all stages of society, and in
all grades of life. In the simpler states of society, as in tho
shepherd life, and among the lower and uneducated classes, then*
is less observation of the constancy of nature ; but there is, at
the same time, less exposure to sudden reverses, and the other
changes produced by the complication of human relations. As
society advances in civilisation, and men's views bee:>ine rnoiv
expanded, they observe more of the regularity oi" law, and acquire
a greater power over the refractory agents of nature; but in the*
same proportion their points of contact with other and distant
objects are multiplied, and as they become more independent
in one respect, they become more dependent in others. The
elevated classes of society have, no doubt, a larger prospect, but,
they are exposed to more dreadful storms than those who dwell
in the quieter vales of human life; and when driven

from their height, their fall is the greater, and, owing to the refinement of their minds, they feel it with infinitely greater acute u<m The event which the peasant regards as isolated, and refers to special miracle, is observed by the man of enlarged education to be one of a class, and connected with others happening in other parts of the world ; but in, the very circumstances which have led the latter to make this observation, he has enlarged the number of his connexions, and become dependent on objects which cannot, by any possibility, reach or touch the former. The express which brings to tho man of reading arid intelligence the notice of an